



The Monument to Herman WHOM THE ROMANS CALLED "ARMINIUS"

The Northern League, a British organization, assembled for a Teutoburger Moot at the historic town of Detmold in Germany during the latter days of July, 1959.

The Northlander, the official journal of the League whose editorial office is 23 Rolland Street, Dunfermline, Scotland, terms the Teutoburger Moot a complete success and states "This League gathering was attended by League members and friends from Britain, Norway, Sweden, Denmark, Austria, Switzerland, Belgium, France and North America".

"The object of the Moot was to commemorate the victory of the Teutonic general, Arminius, over the Roman legions under Varus 1,950 years ago, in the forests of the Teutoburger Wald. This victory was responsible for the preservation of North European cultural and racial heritage, and without it there would be no Scandinavian or Germanic languages spoken to-day and little of the cultural traditions associated with these languages".

"HERMAN'S BROTHER", by Ernest Sevier Cox, was one of the lectures given at the Teutoburger Moot.

HERMAN'S BROTHER

Herman's brother was an officer in the Roman army. When Herman had destroyed the legions of Varus the Roman government in sustained but unsuccessful effort sought to resubjugate Germany. We learn from the Annals of Tacitus that when contending with the forces of Germanicus Caesar, Herman learned that his brother was in enemy ranks across the river. Herman came to the river bank and called for his brother that he might talk with him. His brother came to the opposite bank.

When Herman asked his brother how he had fared since last they had met his brother replied that he had been promoted in rank, had lost an eye, had been advanced in pay, and had been decorated for valor. Herman urged his brother in the name of their mother and their race, to abandon the cause of Rome and fight by his side, not against him, in the struggle for racial freedom. He told his brother that though he was an honored officer in the Roman army yet there were chains of slavery in such service. His brother, becoming enraged, challenged Herman to combat. Others intervened and prevented a personal struggle between the brothers.

Tacitus, writing a hundred years after the battle of the Teutoburger Forest, speaking of Herman, said "Undoubtedly the liberator of Germany; a man, who, not in its infancy as captains and kings before him, but in the high noon of its sovereignty, threw down the challenge to the Roman nation, in battle with ambiguous results, in war without defeat, he completed thirty-seven years of life, twelve of power, and to this day is sung in tribal lay".

Herman's victory over Rome preserved the race and culture of Germanic peoples, for had Rome reached the Baltic with the mighty German warriors at her disposal few there are that would hold that the Scandinavian broodland could have escaped the power of the Roman Empire and the mongrelization that was effected within its borders. Modern civilization hung upon his victory for the descendants of the people he preserved are everywhere leaders in civilized culture as we know it. The victory, by preserving the racial broodlands of Scandinavia and Germany, built up a reservoir of men and women of splendid bodies, splendid courage, and splendid energy, who, beginning four centuries after the battle of the Teutoburger Forest, broke forth upon the Western Roman Empire, subdued it, took possession of Europe, and conditioned modern civilization to a development along Teutonic lines.

This victory gave to the Anglo-Saxons their prized Bill of Rights and Common Law, inherited from the republican institutions of Old Saxony. It gave to the

man on foot the right of way as against the man on horseback. It gave the presumption of innocence to the individual charged with crime, and an early trial for the charges made against him.

Herman's brother, fighting to place his race and nation in subjection to an alien power, did not stand alone in this matter. Herman's wife's father and certain others of his close kin favored subjection to Rome. There were Germans in the legions of Varus destroyed by Herman.

A pen more worthy than mine should deal with the causes which have led portions of our race to aid alien peoples in their effort to subdue the race. An exiled Frank nobleman urged the Huns to bring their mighty armies into France and an imprisoned Italian noblewoman urged the Huns to invade Italy. In Spain certain minor groups of Goths allied with the Moslem invaders against other Goths.

Here, we do not consider the strife within the race which has waymarked our racial history. Such strife, though it weakens the race, has not destroyed the principle of racial liberty nor led to the mongrelization of the race. But strife within the race which leads to racial mongrelization should be considered, for miscegenation is a process of racial elimination. Within the memory of living men Franks and Anglo-Saxons in league against their Germanic homeland have implanted Negro troops in Germany. These troops have bred mulatto children to be absorbed in the German population. It is evident that the migrant Franks and Saxons consciously are imperiling their Germanic broodland by mulattoizing its people, and that the Franks and Saxons who do this stand with "Herman's Brother" in the thesis we are developing.

The harshness of this indictment against the Franks and Saxons will be mitigated in some measure when we set forth the fact that important groups in Germany, itself, advocated a program for the purpose of making mulattoes out of Germans and Negroes. In 1912 the German Socialist and Church parties combined their votes in the Reichstag and petitioned the Imperial Government to abolish its laws which forbid marriage between whites and blacks in the German colonies in Africa. The Imperial Government not being subject to this vote in the Reichstag did not abolish the laws.

I was in Africa at the time of this vote in the Reichstag. The whites there were much disturbed by the German effort toward mulattoizing the German race. I was in Elisabethville in the Belgian Congo in 1911 where there were some 1100 white men and some 70 white women. I was told that the Belgian government prohibited white men from having a native woman housekeeper unless he was married to her and I heard of a Belgian who had become the father of a mulatto

child and that his family, in Belgium, had requested him to send the child to them to raise.

It is well to consider that the evolutionary process through "trial and error" cannot apply to the mixing of races for having become mixed no "trial" can correct the "error". From the angle of race that portion of the race which seeks to eliminate the race would be a defective portion of the race. This defect may be in some measure a congenital one but in very large part it would seem to be environmental. The defect seems to issue from the matter of geography. Almost all of Germanic descent who dwell with colored races oppose miscegenation as the solution of their race problem. Many of the Germanic peoples who do not dwell with colored races, favor, in theory at least, making mix-breeds out of Germans. This division within the race is a startling phenomenon for it reveals that the portions of the race which know least of the problems produced by racial contacts announce themselves to be the foremost authorities on such problems. The Europeans in Europe assume that they are greater authorities on the race question than are their European colonial kin who are in daily contact with colored races. When one who knows the least of a problem announces himself to be the foremost authority on it he would lay himself open to ridicule which would cause an adjustment of his position. But the white colonials have been sorely pressed by the vast numbers of their race in Europe whose opinions it is difficult to change.

Another startling phenomenon found among white miscegenationists who know least of the problems arising from the contact of races is found in their efforts to promote their cause by having their respective governments forbid legislation that would prevent race mixing. Such effort on the part of the miscegenationists has succeeded in the Latin American countries and has made a partial success in the United States of America. Let us again consider the combined vote of the Socialists and Churchmen in the German Reichstag in their joint effort to mulattoize the German colonials. Socialism, as such, is primarily a political economy. Christianity, as such, is a spiritual religion. In miscegenetic zeal the Socialists put a biological rider on a political economy and in miscegenetic zeal the Churchmen put a biological rider on a spiritual religion; thus bringing from the colonial whites the quaint comment—that neither European Socialism nor European Christianity, as such, is fit for thoroughbreds of any kind but only for mongrels.

The tribal-nations that migrated from their Germanic homeland were to establish a political dominance over most of the world and implant many of their kind in far off colonies. In their movement to the New World they were to take with them the helpless African Negro to serve them as slaves. Here, we deal with the

elements of our race that have assumed the role of "Herman's Brother" in an effort to eliminate race by mongrelizing its heredity. In true sense this "Herman's Brother" portion of our white race found a counterpart in the African Negro rulers who sold their blood brothers in slavery to white men. The implanting of the blood stream of Africa in that of Europe in the western migrations of Germanic peoples would need be classed as, potentially, the most disgenic event in Germanic history. This was "Herman's Brother" at his worst. We will see that there is a remedy for this error.

For a better understanding of the white race's attitude toward the Negro race the Negro should know that vast profits accruing to the whites from the African slave trade went into the pockets of several of the ruling houses in the nations of Europe and that none of them opposed the slave trade as long as they profited greatly from it. The Negro should also know that in the Western World, with the exception of certain islands, the whites who enslaved their ancestors were vastly outnumbered by whites who did not own slaves.

In the United States of America the government formed by the Founding Fathers was, politically, a white race in a white nation. The Indians were wards of the government. The Negro was a slave. The most illustrious of our statesmen—Washington, Jefferson, and Lincoln—sought, in the language of Washington, "to restore to Africa her stolen children". The slave owners wished to keep the Negro in the nation for his labor. When the slaves were freed a dominant white political group opposed the Negroes having a nation of their own and retained them that they might profit by the Negro vote.

Our race has been through various phases of the white-black race question for more than 300 years. As yet we cannot see an immediate end to it. Our kin in South Africa, outnumbered more than three to one by colored peoples, are "segregating" the races. In the United States of America, where the whites outnumber the Negro ten to one, there is a program to "integrate" the races. The segregation theory is based on the variant heredity found in race. This theory would preserve race. Such segregation as envisioned in South Africa would be a boon to the Negro in the matter of trade. The Negroes, and many portions of the white race, are no match for the highly specialized Indian and eastern European trading stocks that have obtruded themselves on the African Negro. Racial segregation will eliminate the alien traders and the Negro will develop his own merchant class. He will develop his own professional class of teachers, preachers, doctors, and lawyers and not be dependent on other races for such service.

In the United States of America the Negro has moved in large numbers into the Northern cities. There the dominant political parties are bidding against each other for the Negro vote. The Communist theory of the ONENESS of the races of mankind is being considered in the United States. The integration theory issues from this ONENESS theory. It would tend to eliminate race and substitute a mulatto type for the Germanic peoples that established the nation and its culture. The white politicians who sponsor this movement think more in terms of the next election than in terms of the next generation. The arising nations of Africa, I believe, will resist the theory of ONENESS, a theory which could inundate their country with massed millions from Asia and Europe. Nor will the African nationalists accept the American theory of "integration" as set forth by the American Supreme Court which held that the Negro feels "inferior" unless the white man is close at hand.

The miscegenetic trend of the dominant politicians of the Anglo-Saxon nations, those of the Republic and those of the Monarchy, is evident when we recall that in America a mulatto with a white wife was the chief "Negro" aid to the white politicians who, bidding for the Negro vote, placed white people under Negro control, even the white area which had produced Washington, Jefferson, and Lincoln; and that a mulatto with a white wife was the chief "Negro" aid to the white politicians who, bidding for the Negro vote, instituted the present scheme to integrate the races in the United States; and, that a mulatto with a white wife is the chief "Negro" aid to the white politicians in Great Britain who have taken preliminary steps to mulattoize the population of that illustrious country.

RACIAL NATIONALISM

Historical records will show that when widely divergent races are placed under the same government there has been no end of discord. But we can choose between the alternative solutions of problems produced by races in contact. There would be centuries of discord in the solution of amalgamating the white and black races for when the last white man had disappeared in the mongrelization of the races, the near-whites would oppose the near-blacks and peace would not be found. The separation of the races involved would bring peace and would maintain the races as ethnic groups.

I have long been associated with eminent Negro leaders in the United States who have petitioned the Federal Government to reinstitute the Negro nationality movement as set forth by President Lincoln in his Message to the Congress when he issued his Emancipation Proclamation. The untimely death of Mr. Lincoln enabled a dominant faction of white politicians to

repudiate Lincoln's ideal of a white race in a white nation, and to hold the Negro in the United States to profit from the Negro vote. This dominant faction in Mr. Lincoln's own political party suppressed the Negro repatriation program which had been started by Negroes, themselves. In his own ship, Paul Cuffe, a Negro sea captain with a crew of Negro seamen, had carried freed Negroes from the United States to Sierra Leone in Africa. Eminent white men came to the aid of Cuffe and acquired the territory of Liberia, which for a long period was the only portion of Negro Africa controlled by Negro peoples. Much of the public lands of Liberia were reserved for American Negroes.

In 1939 the Negro Nationalist leaders seeking to reestablish Lincoln's Negro policy in the Congress succeeded in getting the Greater Liberia Act introduced in the Senate. Through this bill the Federal Government would have been authorized to provide transportation and material aid for Negroes who desired to settle in Liberia on lands held for such settlement, and it proposed to acquire additional territory for Liberia. I was present when this bill was introduced. The Senate Gallery was two-thirds or more filled with Negro delegates. I saw the Vice-President receive petitions signed by more than two million Negroes requesting Federal aid for their repatriation program. Impending war prevented a committee hearing of this bill. After the war the Negro Nationalists succeeded in getting another bill introduced that would aid a migration to Liberia. The aftermath of war had brought to the United States the Communist theory of the ONENESS of the races of mankind. This concept was used by the integrationists to strengthen their cause. Patiently, the Negro Nationalist leaders, who would stand for full liberty for Negroes wherever they may dwell, have pointed out that if the nation is "integrated" the race problem will continue, but that separation of the races will solve the race problem.

I would like to say to our European kin that we have considered the proposition that in Europe those who know the least of colonial race problems have always announced themselves to be the foremost authorities on them. And add to this comment that in the United States the program of "integration" has issued from the whites who would be least effected by integration. And I would like to restate the comments of Negro Nationalist leaders who patiently point out that integration will not solve a race problem. If peace is desired between the races the less the integration the more the peace. This principle is operating presently in Great Britain. There was more peace between white Englishmen and Jamaica Negroes when each dwelt in their own country than there has been since large numbers of Jamaicans have migrated to Great Britain.

The slave trade which brought the African from his homeland to the Western World, continued for some three hundred years. A repatriation movement would restore the African to his ancestral continent in much less time if assistance should be given to the youth of the race in establishing a nation of their own. This process would tend to insure that the increase of the race would be in the new nation. Some years ago Lord Melchett, a distinguished British Jew, considered the application of the "selective age" principle in the removal of Polish Jews to relieve the race pressure in that country. Discussing the effect of transferring vigorous youths, he said—"Careful statistical inquiry shows that the effect on the future numerical strength of a given population, if all persons of the age group are removed annually, is very striking. The effect of such transference would be to nearly halve the original population in 20 years, and in about 40 years to reduce it to about 14 percent of its former size."

It was my privilege to have a sustained friendship with Marcus Garvey the late illustrious Negro leader whose cry of "Africa for Africans: Those at Home and Those Abroad" led a vast number of American Negroes to hail him. In his autobiographical work, *Philosophy and Opinions of Marcus Garvey*, he accorded me the honor of giving publicity to my writings in the field of race. Already in the emergent nations of Africa certain of the leaders have referred to the American portion of their race as being "in temporary exile".

A leisurely sustained repatriation program would give to our Negroes a nation of their own or settle such as desire in African nations that may request such settlement. This movement would enable white men who are sensitive to the wrongs committed by their race on the Negro to compensate for these wrongs in some measure by restoring to Africa her stolen children in peace and comfort that they may take part in developing their ancestral land, a land of vast natural resources.

I am grateful to the Northern League for having me take part in this Germanic homecoming at the racial shrine of HERMAN'S MONUMENT. To be on this hallowed ground in the broadland of my ancestors is the greatest honor that has come to me in a long life.

I wish for the League a continuation of its rapid growth. I say to my German kin who have shown us hospitality and assembled with us in the several gatherings that when with them I am conscious that I am one of them and feel that in Germanic unity our race is secure and will continue its contributions to the culture of mankind.

EARNEST SEVIER COX



The *Hermansdenkmal* seen from a distance across the wald

Another glimpse of the Teutoburger Forest, near to the scene of the battle

